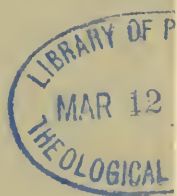


R. D. Wilson

The Present State of the
Daniel Controversy

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James, that the universe "feels like a real fight," and with Donald Hankey that "True religion means betting one's life that there is a God," and then make the venture and plunge into the fight, we shall be able to declare, with Paul: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

We are living, we are dwelling,
In a grand and awful time,
In an age on ages telling,
To be living is sublime.
Worlds are charging, heaven beholding,
Thou hast but an hour to fight;
Now the blazoned cross unfolding,
On, right onward, for the right!

PITTSBURGH, PENNSYLVANIA.

R. D. Wilson

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THE PRESENT STATE OF THE DANIEL CONTROVERSY

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CAN a man rationally believe in the book of Daniel? That is, can he believe that the people mentioned in it existed and that the record of the words and deeds said to have been spoken or done by or to them is true? This article is an attempt to answer this question in the affirmative.

In order that there may be no misunderstanding as to what I am undertaking to do, let me say by way of clearly defining my purpose that by "rationally believe" I mean to believe in accordance with those laws of logic and evidence on the ground of which we accept the genuineness and veracity of the statements of any alleged historical document, that is, on the ground of its claims, its purpose, language, ideas, and its biographical, chronological, and geographical statements.

Before entering upon the discussion of our subject, it may be well to clear the ground of two or three possible misapprehensions as to the scope and limits of any investigation of the historical character of a Biblical document, arising from the fact that its narratives contain records of miraculous events. It seems to be taken for granted by many critics of these documents that a record containing accounts of miracles is by that very circumstance rendered incredible and open to suspicion as to its genuineness and integrity. However, it can be maintained that, on the contrary, an ancient document purporting to

be historical, which did not narrate events that were considered by the narrator and his readers to be of a miraculous character, would by this very omission lay itself open to doubt as to its genuineness. For all the peoples of antiquity thoroughly believed in miracles, and their admittedly genuine works are full of accounts of them. The Iliad, Herodotus, Livy, the inscriptions of Egypt, Babylon, and Assyria, the Old Testament and New Testament historical and prophetic books—all are full of omens and dreams and of the intervention of the gods in whom the people believed. Not merely Ashurbanipal and Nabunaid and Rameses II and Xerxes, but Hezekiah and Alexander and all the heroes of early Greece and Rome and the worthies of Israel believed in them and sought for the direct help of the gods in their behalf.

The dreams and visions, the fiery furnace and the lions' den, of Daniel are in harmony, therefore, with the other historical records of all ancient nations in this respect; and if we reject the Daniel document simply because it contains the records of alleged miracles, we must on the same ground reject almost every supposedly historical document of ancient times. Wherein the alleged miracle consisted, what really happened that the men of those times evidently supposed to be a miracle and that was designated by that name, is a legitimate subject of inquiry. Wherein lay the extraordinary character of the event, its origin, its dénouement, and its significance, are proper matters of investigation for the theologian, the philosopher, and the psychologist; but the philologist and the historian have to do merely with the genuineness of the record and not with its metaphysical grounds and its scientific explanations.

And what is true of miracles in general is true also of that most wonderful and unique of Old Testament miracles—predictive prophecy. One who denies on philosophical grounds and prepossessions the possibility and actuality of all superhuman or divine interventions in the affairs of men may be predisposed to doubt the genuineness of a document containing alleged predictions of events which afterwards occur in surprising harmony with what the prophet had foretold. But no one who believes that God may reveal His thoughts to man, and that as a matter of fact He has at sundry times and in diverse manners made His thoughts known to us to and through the prophets, has any logical, philosophical or scientific ground for contesting the age or integrity of a book, simply because it contains predictive prophecies which have later been fulfilled. On such grounds alone no Mohammedan, Jew or Christian has the right to entertain suspicions as to the genuineness and authenticity of the Hebrew prophetic books. On such grounds alone no Christian especially has the right to doubt a book from whose most highly contested portion the incarnate Lord Himself quotes words which He unequivocally attributes to Daniel the prophet. For we must not forget that the fundamental question of all in regard to a revelation from God is not how or why, or what kind of revelation has been made, but that a revelation has been made at all.

When one has admitted that a communication has been made by God to man, then will it be in order to consider the time, the manner, the form, the content, and the purpose of the communication, and wherein it agrees with and differs from other similar communi-

cations. The persons to whom God speaks, the extent and detailed character of His disclosures, the language that He employs, the means of the communication—the dream, the vision, the ecstasy, the angel of Jehovah, the still small voice or the very Son of God Himself in human form—these and all other non-essential characteristics are all subsidiary to the main fact, that God hath spoken. This is the fundamental, the essential, the supreme factor of a revelation. That God should speak at all was His own prerogative, and no less the manner in which He spake.

Now just here lies the fallacy of all those who admit that God has revealed His will to man and yet deny the genuineness of the book of Daniel on the ground of the character of the predictive prophecies contained in it. If, to quote a recent writer, it “contains a definite promise of deliverance which was wonderfully fulfilled (*cf.* 7:25; 8:25f.; 11:45ff.),” who is to set a limit of number to the predictive capacity, or will to reveal, of God? God, or the critics of God, which? For is it not evident that a man who asserts that “the ultimate triumph of the kingdom of God is here made known,” but that God could not have foreseen or foretold the course of events in the time of the Seleucid kings is gagging God, reducing Him to the limitations of humanity, and fixing for Him a periphery of knowledge and a radius of revelation beyond which He cannot, or must not, pass?

But, says the critic, I am doing no such thing. I am simply making Daniel follow “the analogy of all the other biblical writings.” “The conditions and circumstances of a prophet’s own age are always reflected in his messages; and the promises for the future and predictions of judgment always rest on

the historic basis of the period to which he belongs, having a practical bearing on present needs." So asserts the modern critic. But how does he undertake to substantiate his assertion about the analogy of the other prophets? By wilfully throwing out from these other prophets all that is analogous to the predictive portions of Daniel, and then affirming that Daniel is not analogous to the portions that remain. Thus they throw out more than half of Isaiah and large sections of Jeremiah, Amos, Micah, and Zechariah, largely because the ideas and predictions found in these sections will not harmonize with the theory of the evolution of the history of Israel—that golden image which has been set up in the universities of Germany before which all men are commanded to bow down and worship. For there is no certain evidence external to the Scriptures in favor of these changes from the traditional dates and authors. Nor is there any incontestable evidence in the books, or sections of books, that will justify the charges that they are neither genuine nor authentic. Much, it is true, has been claimed on the ground of language, and much has been assumed on the ground of the ideas expressed; but mostly the arguments for interpolation and pseudonymy have been based upon analogy and derived from the very definition, or proposition, that they are meant to prove.

Now, the force of the analogical argument must be admitted, when it is used to prove the possibility of the occurrence of a like event or of the existence of a similar thing. The argument for the continued existence of the soul after death is rendered probable to those who believe in the indestructibility of matter and the conservation of energy. The probability of

Old Testament miracles seems strong to those who believe in the Incarnation and the Resurrection. The possibility, or even the probability, of the decrees of Nebuchadnezzar and of Darius the Mede is assured by the numerous similar decrees of other tyrants.

So, also, it is a good argument from analogy to argue from the character of one or more of the prophecies in favor of the possibility, or even the probability, of other prophecies of a like nature. But, so far only can analogy take us. It proves at most a strong probability. For the indestructibility of matter and the conservation of energy do not prove that the soul will exist after death. The occurrence of some miracles does not prove that others occurred. That some tyrants have made cruel decrees does not prove that others did. And so the fact that some prophecies are of a certain kind does not prove that all must have been of that kind. It proves only that other prophecies may have been of that kind.

It is a pure assumption, therefore, to assert that, because certain prophecies reflect "the conditions and circumstances of a prophet's own age," all other prophecies must reflect them, and them only. This would be making prophecy nothing but a human product. The Christian, however, must ever believe that God spake through the prophets "by divers portions and in divers manners" and that "no prophecy ever came by the will of man; but men spake from God, being moved by the Holy Ghost." This speaking from God as they were moved by the Holy Ghost is the fundamental condition of a true prophet of Jehovah, which the conditions and circumstances of the prophet's age may modify in form, but not in essence. That is, the persons and events of which

the prophet speaks will be predominantly those of his own time, or of times preceding his own; and the language will give indelible marks of his age, his education, and his environment; the descriptions of manners and customs, the garments worn, the weapons of war used, the heathen gods worshiped, the festivals kept, the administration of government and the officers thereof, the chronology, the geography, the literary forms in dates, titles, contracts, letters, decrees, and subscriptions—all these will indicate the time at which the author wrote.

But with the fullest use of all these and of all other human marks and indications of the date of a document we must stop. To attempt to determine the genuineness and date of a document which purports to contain a revelation from God, by fixing arbitrarily a time limit for such a revelation, is a superhuman endeavor that borders on blasphemy. This sounds like strong and unwarranted language, but by what other term can we stigmatize the action of those who claim that the primary reason for impugning the genuineness of Isaiah 24-27 is that this section contains ideas that are new to Isaiah? The greatest of these new ideas is what Isaiah says about the Resurrection. But does he say this of himself? No; he represents God as saying it. It was not Isaiah's idea at all. It was God's. The modern critic, however, asserts that the idea of a resurrection is of purely human origin and that the Hebrews never thought of such a thing as the possibility of a resurrection till the post-captivity times; and that even then they must needs derive the idea from the Persians!

A fig for such so-called scholarship! Shame on any Christian who will sell his birthright of divine

revelation for such a mess of evolutionary pottage! Derived from the Persians, forsooth! Why not from the Egyptians, who for thousands of years had lived with and for this great idea? Why not from their own hearts as they agonized over the stark forms of their beloved dead? "If a man die, shall he live again?" Was Job the first to utter such thoughts as this? No, no. The heart of every parent who has loved a child "long since and lost a while" must agree with me that the first *homo sapiens* that ever sat and wept "for the touch of a vanished hand and the sound of a voice that is still" must have said as he looked at the still form of the departed: Shall he live again? And shall we see him as he was wont to be?

When we apply these criteria of the critics to the book of Daniel we find it fulfilling them as well as we have any reasonable right to expect; for the conditions and circumstances reflected in it are those at Babylon in the sixth century B.C., the age of Nebuchadnezzar and Cyrus. The eight dates given are all from the accession's year of the former to the third year of the latter. The first six chapters are certainly meant to meet, and do meet, the conditions and circumstances of the sixth century B.C., rather than those of the second. In the last six chapters, however, and especially in the eleventh chapter, there is a detailed and accurate account of some events in the history of the Seleucids and Ptolemies, and an elaboration of certain doctrines, on the ground of which it is claimed that the whole book (for its unity is generally admitted) must have been written no earlier than 165 B.C. As these accounts of events are said in the book itself to have been made known

by God to Daniel in visions designed to reveal the future, we leave the decision as to the weight of this objection to the judgment of the reader. If he believes that God could not, or would not, reveal such an account, he will be wasting his time by reading farther in this article. For he will have decided the case on a preconceived opinion and not on the evidence. And in deciding this case on the ground of this opinion let him know that he has rejected also the predictions of Christ and all revelation of future events as well.

But if he believes that God could unveil the future, if He would, let him proceed with me to a consideration of the four doctrines, the enunciation of which by Daniel is said to imply that the book cannot have been composed till the second century, B.C. These doctrines concern angels, the resurrection, the judgment, and the Messiah. It is claimed that Daniel has some ideas on each of these four subjects that are new to Hebrew literature and different from what is to be found in the earlier prophets, that these new ideas were derived from the Persians, that they are similar to the ideas of apocalyptic literature, and that they at least indicate that the book was not written till late in the Greek period.

Three of the specifications in this charge may be admitted, to wit, that some of Daniel's ideas are new in certain characteristics, that the statements about them differ in some respects from those in earlier books, and that they are similar in some particulars to those found in the apocalyptic literature of later times; but the two important specifications bearing upon the date of Daniel, that is, that these ideas were derived from the Persians, and that they indicate

a second century origin of the document, are absolutely incapable of proof. For, first, the author of Daniel claims that what he has to say about these ideas was made known to him in the visions of God; second, there is no indication in the language of Daniel bearing on these subjects, or in any Persian, Babylonian, Greek, Hebrew, Aramaic, Egyptian or other document, that any such influence was ever exerted by the religion of Persia upon the religious ideas of those who were the subjects of the Achaemenid kings; third, the only Old Persian documents that have come down to us render it extremely improbable that the religion of the Avesta, in which these ideas are found, was the religion of the Achaemenid kings; fourth, no one knows when the Avesta was written, and it is more probable that its author derived his ideas from the Hebrews than *vice versa*; fifth, even if these ideas had been derived by the Hebrews from the religious teachings of the Zoroastrians, they may have been derived long before the time of Cyrus, since the Israelites had been settled in the cities of the Medes since the middle of the eighth century; sixth, there is no doubt that the doctrines of a resurrection and of a judgment may have been taken over from the Egyptians and those of angels from the Babylonians, among whom the Hebrews lived so long and with whom they had had intimate relations from the earliest periods of their history, nor, without doing the utmost violence to what purport to be early records of the Hebrews themselves, can we deny that a doctrine of a Messiah had been held among them from the earliest times. Besides, even if it could be shown that the idea of these doctrines had been suggested to Daniel, directly or indirectly, by the religious teach-

ings of the Persians, his treatment of them is so different as to require us to call it a renovation, a re-creation or, at least, an adaptation to the religion of Jehovah.

But the first of the points made above, to wit, that Daniel received his ideas on these subjects by revelation from God, will satisfy all the demands of origin and time. If he did not thus receive them, his book is a forgery, and the ideas contained in it are of purely human origin, expressing merely fancies and longings about subjects concerning which God alone can know. It is satisfying to know that all that the wisest of men can say about the derivation of these ideas is pure conjecture without any scrap of evidence in its favor.

But some of those who might admit that the ideas of Daniel may have originated among the Hebrews or have been derived from the Egyptians or Babylonians, or even from the Medo-Persians before 550 B.C., will perhaps claim that the absence of the influence of these ideas upon post-captivity literature proves that Daniel can not have been written till long after the captivity. Such a claim rests upon two violent and unwarranted assumptions: First, that a large part of the Old Testament which purports, or at least was supposed by the Jews, to have been written before the captivity was in fact composed after it; and, second, that the admittedly post-captivity literature ought naturally to show deeper and more distinct traces of the influence of Daniel's ideas, provided that they had originated and been promulgated as early as the sixth century B.C.

In answer to the first of these assumptions, it may be said that it will be time to discuss the traces of

ideas concerning angels, the resurrection, the judgment, and the Messiah, in the so-called priestly portion of the Pentateuch, in the Psalter, etc., when the fact of the late origin of the latter has been conceded. As to the second assumption, it is to be said that it cannot reasonably be expected that such books as Chronicles should show the influence of such a book as Daniel, even if it were admitted that the latter was composed long before the former, inasmuch as the book of Chronicles treats only, with the exception of the last two verses, of historical matters preceding 580 B.C. Nor is the fact that the history and doctrines of Daniel are not quoted, or referred to, in post-captivity literature before 200 B.C. as wonderful as some would have us believe. Chronicles purports only to give us the history of Israel up to the captivity. Ezra and Nehemiah and Esther have a definite purpose in view and they tell us only of events and persons connected with their histories. They seldom refer to the past and scarcely mention doctrines. Haggai is a mere fragment treating of a single event, and no sensible person would expect to search in it for references to his predecessors. Zechariah does mention angels and the Messiah, and in many particulars of form and substance closely resembles Daniel.

In the failure of Ben Sira to mention Daniel in his list of the heroes of Israel a more serious difficulty confronts us, but not one that is insuperable. For the fact that he does not put in this list the names of Mordecai and Ezra shows conclusively that he did not intend it to be inclusive of all of whom he must have known, nor of all that we might deem worthy to be placed in it. We must remember that this list is Ben Sira's and not ours. He gives more

space to the description of the garments and functions of a certain high priest named Simon than to the words and acts of any of the patriarchs, kings or prophets. We would, doubtless, have done differently. He gives seventeen verses to Aaron and a line or two to all the Minor Prophets together. He praises Nehemiah and ignores Ezra. In my opinion—and it is only an opinion—he most probably intentionally ignored Daniel because of the doctrines which the latter held. Daniel was essentially a Pharisee, whereas Ben Sira was just as essentially a Sadducee. The former expresses openly his belief in angels, resurrection, a judgment after death, a Messiah, and a universal kingdom with Christ as king; whereas the latter never mentions angels except in citations, believes only in an immortality of fame, and does not refer to a judgment or a Messiah. Lastly, when Ben Sira says that there never was a man like Joseph, he adds “in this respect, that his bones were mustered.” How an intelligent critic can use such a statement as a proof that Ben Sira knew nothing about Daniel and his dreams is beyond my comprehension. Perhaps he never read Ben Sira.

It is asserted further, by the critics, that the place of Daniel in our Hebrew Bibles is a proof that it was written late and after the canon of the prophets had been closed. Since Zechariah, Haggai, and Malachi are in this prophetic part of the present canon and as this part is said to have been canonized before 200 B.C., Daniel must, so it is affirmed, have been written after that time. This is a very specious argument. The principal thing against it is that, so far especially as Daniel is concerned, it has not a single scrap of direct evidence in its favor. It will

be admitted that all of the prophets were canonized and that they were probably translated into Greek before 200 B.C., but this does not prove that Daniel was not one of them. It is admitted, also, that Daniel does not appear among the prophets in any of the printed Hebrew Bibles, nor in any of the Hebrew sources later than 200 A.D. On the contrary, the Gospel of Matthew, the Ascension of Isaiah, Josephus, and Melito, all class him as a prophet, and the last three expressly put him among the prophets, the Ascension and Melito by name and Josephus by description and numeration.

Any inference as to the date of a book to be derived from its place in our printed Hebrew Bibles is rendered nugatory by the fact that the first time that the books of the Old Testament were ever put in their present order was in the edition printed in 1526. Of forty-three lists of these books that I have published, and to which I can now add several others, no two give the same order. Of thirty-four lists and classifications made before 600 A.D., from both Jewish and Gentile sources, all but the one in *Baba Bathra* include Daniel among the prophets. Of these sources, Second Maccabees, Philo, Matthew, Luke, Josephus, the Ascension of Isaiah, Melito, and Jerome are all, directly or indirectly, of Jewish origin, and the authors of all, with the possible exception of Luke and Melito, knew Hebrew. All the Greek, Latin, Syriac, Armenian, Ethiopic, and Coptic (?) sources (the authors of some of which knew Hebrew) place Daniel among the prophets.

As to *Baba Bathra*, the only dissentient from the general agreement, it was written some time after the Jews had made their selection of sections, called

Haphtaroth, to be read in their synagogue services; and as no part of Daniel had been selected for this purpose, the whole book was probably removed from its proper and earlier place among the other prophetic books and placed among the books for more private reading. The books containing the selections for public reading would thus be put together, simply for greater convenience in use, just as Ruth and Lamentations were separated from among the prophets, where they originally belonged, and arranged, along with Ecclesiastes, the Song of Songs, and Esther, in the portion called *Megilloth*, because these five books were read at the five great festivals of the Jews. We conclude, therefore, that the position assigned to the book of Daniel in a list composed about four hundred years after the time of the Maccabees and nearly seven hundred and fifty years after the death of Cyrus affords no evidence as to the date of its composition and the genuineness of its contents.

As to the attack upon the trustworthiness of the historical statements contained in Daniel, it may be said that they have all been satisfactorily met, except that which concerns the identification of Darius the Mede. As to this, the most likely suppositions are that he was the same as Gobryas, whom Cyrus appointed governor of Babylon just after the time of its conquest by the Medo-Persian army; or that Darius was a sub-king under Cyrus, the king of kings, having Gobryas under him as governor of the province of Babylon. Either of these views will harmonize with the Persian system of government and with all the statements of the book of Daniel. For we know that nearly all of the kings of Persia had two names, one a regnal name received at the time of their assumption

of the sovereignty, and the other their pre-regnal cognomen. That no tablets have been found with the name of Darius in their dates is not extraordinary, since the same is true of all the other sub-kings and governors of the empire during, or after, the reign of Cyrus. That Darius may have appointed one hundred and twenty satraps under himself is assured by the fact that Gobryas is said to have appointed satraps under him in the city of Babylon, and by the meaning of the word, which denotes no more than "protector of the kingdom." That Cyrus and Darius Hystaspis are said by Greek historians to have appointed fewer has nothing to do with the case, for a satrap might have satraps under him, just as a king had kings under him.

That Darius the Mede may have been a reflection of Darius Hystaspis, or of other kings, is controverted by the fact that no resemblance between them can be shown either in character or works. That he was a confusion of several of the kings of Persia is a wild and utterly unjustified assertion, amounting to little more than saying that he was a man and a king and that consequently he had both the virtues and the weaknesses common to all men who are also kings. That Daniel has confused his Darius the Mede, the son of Xerxes (*i. e.*, Ahasuerus), with Darius Hystaspis, the father of Xerxes of Thermopylae and Salamis, has not a shred of evidence in its favor; but, on the contrary, shows a clear discrimination of the author as between the two Dariuses. To speak of John Smith, the son of Peter, does not show that one does not know of Peter Smith, the son of John; much less that one does not know of the latter. It proves rather the opposite. For if there were only

one John Smith, or one Peter Smith, it would be perfectly obvious which of them was meant. So, if there had been but one Darius, or one Xerxes; but with half a dozen of the former and three or more of the latter, the author has thought it best to state clearly which of the Dariuses he meant.¹

That there was no Median empire, embracing Babylon within its bounds, between the reign of Nabunaid and that of Cyrus does not militate against the book of Daniel; for its author never says that there was a Median empire at all. He never says that Darius the Mede was either king of Media or of Persia, but simply that he received the kingdom of Belshazzar, the Chaldean king of Babylon.

All of the essential points which have been disputed concerning the kingship of Belshazzar have been satisfactorily explained. The last allegation—that he cannot have been king because he is not called king on the tablets—has been dispelled since Mr. Pinches published the tablet showing that oaths were taken in his name. On the tablets from the earliest to the latest times we have oaths recorded and they all, with the exception of a few in the name of the sacred city of Sippar, are in the name of a god, or a king, or of both together. The objections made to Daniel's statements about the expedition of Nebuchadnezzar, and the critics' alleged evidence in support of these objections derived from chronology and geography, may be shown to have been founded on the ignorance of commentators or upon the mere silence of documents. That he may have been mad for seven "times" is manifest from the fact that

¹For a full discussion of the objections to the historical statements of Daniel and for the evidence bearing upon these objections the reader is referred to the writer's book entitled *Studies in the Book of Daniel*.

there are two or three periods of his reign, covering about seven years each, from which no documents of his have come down to us; and especially from the fact that *'iddan*, the word for time in the Aramaic of Daniel and a word used nowhere else in the Old Testament, is indisputably a common Babylonian term to express an appointed, or fixed, time, being employed scores of times in the astronomical tablets and elsewhere in this sense. That the terms for king, wise man, and Chaldean are used by the author in a sense proper to the second century B.C., but impossible in the sixth, has been shown by a more complete induction of the facts not to be the case. In a tablet of the Yale collection, lately published by Professor Clay, the Babylonian word for Chaldean will be found in the midst of a list of seers and priests, thus confounding finally the unfounded and strenuously asserted assumption of the "scholars" who have exulted in this so-called evidence of the lack of genuineness on the part of Daniel!

As regards the claim, put forward by the late Dr. Driver and reaffirmed with a great array of alleged but absolutely irrelevant evidence by Professor Gray of Mansfield College, Oxford, that it was "unnatural and unnecessary," as well as "contrary to contemporary usage," for a writer of the Persian period to have employed the title "king of Persia," the readers of this article are left to their own judgment based upon the facts below, which no amount of quibbling or shifting of the issue or indulgence in personalities can possibly annul.

The facts and the evidence as to the use of the title in Persian times are as follows: There are thirty-three instances of its occurrence in extra Biblical docu-

ments between 535 and 400 B.C. It is found in the Persian, Susian, Babylonian, Greek, Hebrew, and Aramaic languages, and is said by Herodotus to have been used by the Ethiopians. It was used in localities as widely separated as Babylon, Ecbatana, Athens, and perhaps Siene. It was used by nineteen different authors in twenty different documents. Nabunaid, king of Babylon, employs it of Cyrus; Darius Hystaspis, of himself; the Babylonian subjects of Xerxes, once at least alone, of him. Aeschylus, who fought at Salamis, Xenophon, who led the retreat of the Ten Thousand, Herodotus, who had traveled throughout the bounds of the Persian Empire, who had been born at Halicanarsus in Asia Minor while it was subject to Persia, and whose history was read before the assembled multitude of knowing and critical Greeks at Olympia, all call the kings of Persia by this title. Are we, then, to asperse the genuineness of the Daniel document, because an eminent German professor, who lived before the age of Assyriology, and an Oxford professor and his followers unite in affirming that it was "contrary to contemporary usage" to employ it? In this age of democracy we might agree that it seems "unnatural and unnecessary," but we are compelled to admit that his Royal and Imperial Majesty, the war lord of Prussia and Germany, and his superman subjects, might object.

The space allotted me for this article forbids that I should more than state succinctly the results of investigations as to the linguistic characteristics of the book and their bearing upon the date of Daniel. Let it suffice to say that the virulent assaults upon the genuineness of the book along the line of language have failed of their purpose. The proper names,

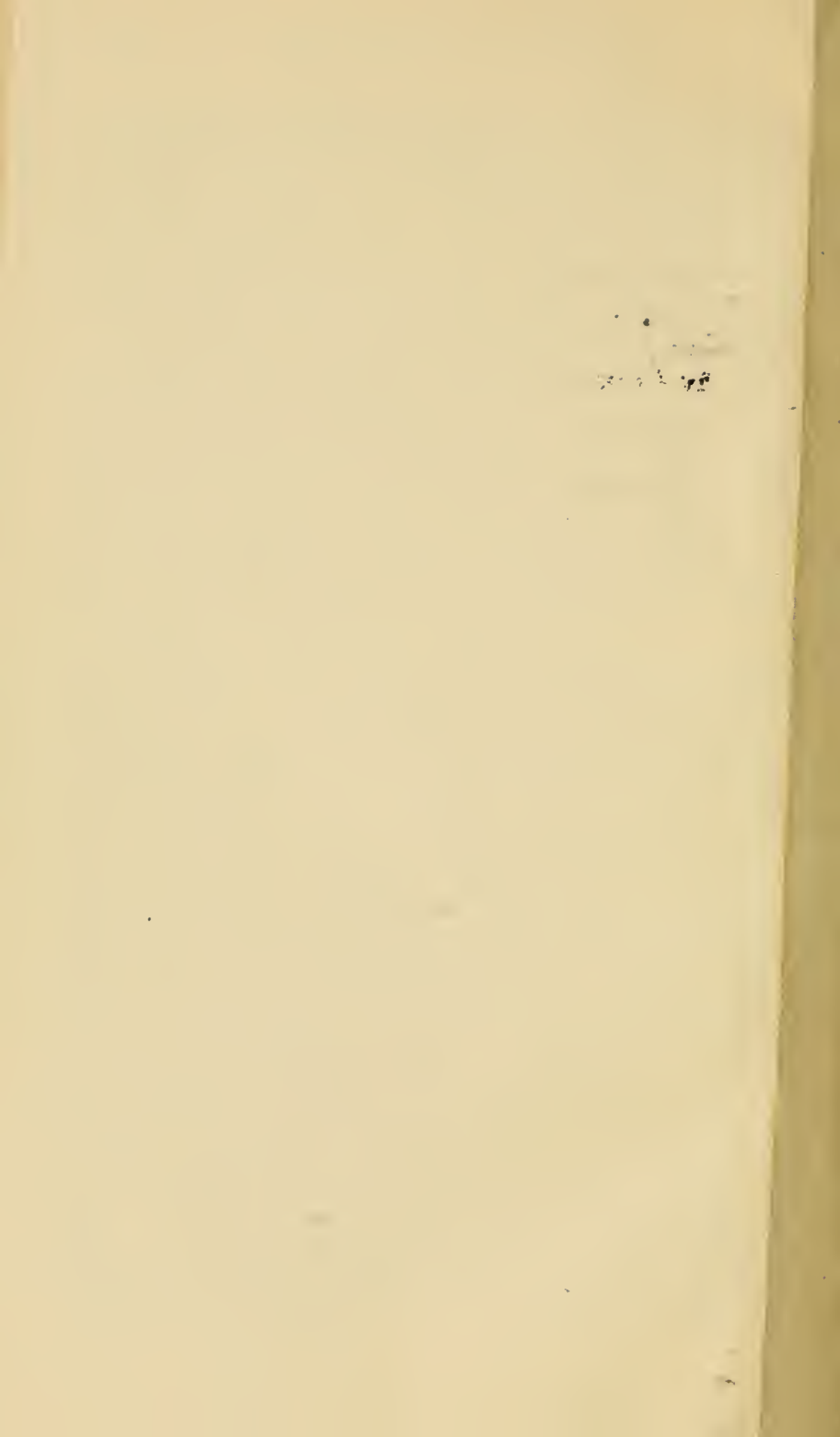
being as they are, Sumerian, Babylonian, Persian, Aramaic, and Hebrew, suit the time of Cyrus and the provenance of Babylon. So, also, do the common names of foreign origin; for every unprejudiced scholar will admit that by the time of Cyrus Medo-Persian words (for the Medes spoke substantially the same language as the Persians), especially governmental terms, may easily have injected themselves into the language of the Hebrews, of whom many had been settled in the cities of the Medes for about two hundred years. Moreover, it is a question that I would like to have the critics answer, why there are none of the so-called Persian words of Daniel in either Ben Sira or the Zadokite Fragments; and why we meet with not one of them anywhere in the Bible, except in Ezra-Nehemiah, Chronicles, and Esther. If Daniel were written in June, 164 B.C., right in the midst of the Maccabean struggle for freedom, and his work could be accepted as patriotic and proper, notwithstanding the large number of its foreign vocables, why is it that Jonah and Joel and the numerous parts of Isaiah, Micah, Nahum, Jeremiah, and Proverbs, and the half of the Pentateuch called P, and the one hundred and forty-nine Psalms, more or less, that are assigned by these literary critics to the period of the Persians and of their Greek successors—why is it, I say, that the authors of all of these anonymous interpolations and pseudepigraphs have eschewed utterly all of these so-called Persian words, which the author of Daniel thought it proper to use in a popular work designed to restore the decadent faith and courage of a disheartened nation?

As to the Greek words in Daniel, the inscriptions of Sargon and Sennacherib show us that a hundred

years before the birth of Daniel the Greeks of Cyprus and Cilicia had been subject to the Assyrian power; and the inscriptions at Abu Simbal in Egypt and the Greek historians show that Greeks had been serving as soldiers in the armies of Egypt and Babylon long before Daniel wrote his book. Thousands of Greeks must have been taken prisoners by the kings of Assyria and Babylon and have been sold into Babylonia. Thousands must have been bought from slavery in Syria and Mesopotamia and Assyria and the Lydians and Phenicians. These pitiful exiles from the land of music, poetry, and song may have hung their lyres and their psalteries on the same willow on which the Hebrew poet hung his harp and may have wept as they remembered Athens.

Finally, has it never struck the critics as somewhat singular that, if Daniel were composed in Maccabean times, he should have so many resemblances to Ezekiel, Ezra-Nehemiah, Chronicles, and Esther, both in grammar and vocabulary, and so few to all that numerous list of pseudepigraphic, pseudonymous, and anonymous writings which they have violently wrested from their supposed authors, ages, and background and dumped into the period of the Seleucids? Why has no one of the literary critics attempted to show the resemblance of Daniel to Ecclesiasticus? If the manner and method of comparison of the critics were as infallible as they claim, these two great works should be much alike in ideas, vocabulary, and grammar. But they, unfortunately for the manner and the method, are not merely not alike, but much unlike. *Hinc lachrymae illae!* Hence that gloomy sadness that now beclouds the critic's brow as he gazes on the dissolving shadows of his exploded theories

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